

THE BAPTIST RECORD.

OLD SERIES VOL. XXXII.

JACKSON, MISSISSIPPI, AUGUST 6, 1908.

NEW SERIES VOL. X. NO. 32.

News in the Circle. Martin Ball.

At this writing a meeting is in progress at Flora. Pastor Murphy is aided by Pastor Martin Ball of Winona. God is wonderfully blessing the people, and many sinners are turning to the Lord.

The B. Y. P. U. of Winona, sent Brother Johnson Rowe, son of our excellent Secretary, to Cleveland, Ohio, as a messenger to the National B. Y. P. U. A. He reports a great meeting and much interest.

Rev. Era Duncan has resigned the work at Fairfax, Mo., and will enter the Seminary, at Louisville in the fall..

Pastor A. R. Sitton aided Pastor Bibb in a meeting at Grandin, Mo. 58 were baptized at the close of the meeting.

Rev. A. H. Autry of Booneville, Ark., has just closed a splendid meeting at Mena, Ark. 85 additions, 60 by baptism. The Word and Way says, "He combines the experimental with the educational and practical, and the combination works well."

Pastor J. S. Allen has resigned at Bethany, Mo., to take effect August 24. It is not stated what he will do. He will not be idle long, for he is a fine preacher and a good pastor.

Ursa E. Burroughs was recently ordained to the full work of the ministry by the church at Marshall, Mo. He is said to be a brilliant young man.

The church at Winona gives the pastor a month's vacation, which he proposes to use in aiding pastors in protracted meetings. He has offered his services to Secretary Rowe for two weeks' work in some mission field.

A short while ago a church was organized at Petal, across Leaf river from Hattiesburg. Six entered the organization, and at the close of the week the new church had 25 members.

Salem Church, Missouri, has set apart to the work of the ministry Brother William Pierce.

Pastor W. R. Johnson is happy. His meeting at Moak's Creek closed with 27 additions.

Rev. J. N. Lee has been called to the pastorate of a new church just organized in Savannah, Ga. That makes the fourth church in Savannah. Brother Lee accepts the work.

In the meeting at Merrill, Miss., where Pastor Brooks was aided by Rev. G. High-tower, there were 30 additions.

At Stamps, Ark., Pastor J. R. Luck has just closed a fine meeting. There were 57 additions—42 by baptism. Pastor and people are happy.

Pastor Cox has just closed a great meeting at the Burrows Memorial Church, Norfolk, Va. There were 118 additions to the membership. The pastor did the preaching.

At Kingwood, W. Va., Rev. Geo. B. Dever recently baptized Mr. Robert Show and his great grand daughter, aged 9. Brother Show was 89 years old.

The papers state that Rev. W. T. Hudson has resigned at West Point, to take effect Nov. 1st. It is not stated where he will go, but some church in the State should call him, and not permit him to leave our borders.

The church at Brookland, Texas, has recently been blessed with a great revival. The pastor, J. M. Menton, was aided by 69 additions—50 by baptism.

A new church has been organized at Spartansburg, S. C., and is to be known as the Southside Church. Rev. R. E. Neighbors of Salisbury, N. C., has been called to the pastorate.

Rev. H. A. Bagby, Greenwood, S. C., has resigned to accept a call to the First Church, Liberty, Mo. The saints at Greenwood give him up with much regret.

Prof. A. S. Townes, after 16 years splendid service as President of Greenville, S. C., College, for women, has resigned. He expects to engage in some literary work, which he has purposed for some time to accomplish.

Rev. Cornelius Woelfkin has been called to the Tremont Temple Church, Boston, to succeed Dr. P. S. Henson. He will enter the work this fall.

Pastor W. J. Laster, Lees Summit, Mo., has accepted the call to the pastorate at Salem, Mo., and will enter the work Aug. 15. The church at Lees Summit refused to accept the resignation, but Brother Laster had already accepted the call to Salem.

The Alabama Convention committed itself to the raising of \$50,000 for the endowment fund of the Seminary at Louisville. Judge N. D. Denson was re-elected President. He is said to wield the gavel well. W. M. Wood was made Secretary.

The Mission Board of Alabama, reported to the Convention for State Missions \$20,165; for Home Missions \$18,016; for Foreign Missions \$28,513. The State Board reported a debt of near \$4,000.

Pastor J. G. Murphy will hold a protracted meeting next week with his church—

Central—near Pickens. He will do the preaching.

Rev. G. H. Suttle closed a gracious meeting at Hathorne last Sunday. Pastor J. G. Murphy of Flora, did the preaching. There were 19 received for baptism and 10 by letter.

Pastor Tom Tomlinson will assist Rev. J. G. Murphy in a meeting at Madison, beginning the 2nd Sunday in August.

On the 3rd Sunday in July Brother Harvey Dana was ordained to the full work of the ministry by the Antioch Church, Warren county. Dr. Sproles preaching the sermon.

Prof. J. A. Wray of Live Oak, Fla., is conducting a great meeting in Pensacola. The meeting has been in progress three weeks, and its influence is widening more and more. Many souls have been saved. The entire city is moved.

The church at Stamford, Texas, has let the contract for a \$25,000 building, when completed, the Standard says, "It will be one of the handsomest, best arranged and constructed church buildings in the State."

Pastor T. J. Morrow was aided in a 10 days' meeting with the church at Granbury, Texas, by Rev. F. M. McConnell. 68 additions—30 by baptism.

Pastor Walter T. Hillman of Kaufman, Texas, has just closed one of the greatest meetings in that part of Texas. The pastor did most of the preaching. On Sunday afternoon, at a mens' meeting 22 strong men were saved, and united with the church. 36 were baptized, most of them business and professional men.

Winnisboro, Texas, M. L. Fuller, pastor, has just enjoyed a great revival. Rev. J. E. Finney of Greenville, did the preaching. 58 additions—34 by baptism.

The First Church, Austin, Texas, has recently set apart to the work of the ministry Brother V. V. Youngblood. Dr. J. A. French preached the sermon.

Dr. George W. Truett, Dallas, Texas, will speak at the Pennsylvania State Assembly. It will be held on the Bucknell University campus. What a treat for every one who attends!

The salary of Dr. W. C. James of the Grove Avenue Church, Richmond, Va., has recently experienced a raise of salary from \$2,500 to \$3,000. Appreciative church.

The Clay Street Church, Waco, Texas, has called Rev. Giles C. Taylor of Corsicana. He will accept.

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The Unity of the Church.
A. D. Muse.

Let us first consider Paul's idea of unity. Over these where Paul, as you know, illustrated unity of the church of the Lord Jesus by using the hands, feet, eyes, mouth, nose and ears as being members of the same body, members of the same family. He uses such for an illustrated form of the great church of Jesus, an illustrated form or order of the great church above.

Then in 1 Cor. 12:4-11, Paul sets out the idea of the different gifts and God Almighty the great author of it all.

Let me illustrate this way. Take some steel needles; lay them on a piece of paste board, touching one another. Take then a piece of loadstone, drop it among the needles, and see how they will all draw to it. And if the magic power of the stone is strong enough, you may lift the whole pile up by the one piece of load stone, which has dropped down among them.

Let me illustrate God's church that way.

Dotless you all know, and every Sunday School boy and girl knows, that in the fullness of time Jesus Christ the great messiah, the great mediator between God and man, came, or was dropped down here to "draw all men unto him." Even so many as were called from before the foundation of the world. And all men are drawn unto him, even so many as God called. And like the magic needle among the needles, the whole world of Christians draw unto him, and are all baptized of the same baptism into the great church.

Let me quote just here from the notable Rev. John Harris: "In the local unity of the church and representative oneness of the Jewish tribes, we behold a projected shadow of that spiritual intrepidity, which was to be realized in the constitution of the Christian church. The tribes collected at Siani and on Sion, were an allegory of which the church of Christ is the truth liberated, and embodied."

The first thing Christ did when he came to this world was to seek to unite us to each other by restoring us to God.

We are to remember that even now, all followers of Christ are living witnesses, or objects of his ennobling love, and Christ is not ashamed to call us poor creatures brethren.

Let me remember how he said "I am the Good Shepherd," then also how he said, "Other sheep have I which are not of this fold, them also I must bring." And they shall hear my voice. Oh yes, my brother, both Jew and Gentiles, both bond and free, says the Apostle Paul.

No exceptions, God is no respecter of persons. The man wearing the stripes is just as great in God's sight, as the preacher of the gospel, if he is as great.

"Man looks upon the face, God beholds the heart."

Man considers the action alone, but God weighs the intentions.

But I have got off from the subject, so that in truth the recovery and union of believers under Christ is the ultimate design of God in the mediation of his Son.

"All the like sheep have gone astray," wandering not only from God, but from each other also, turning every one into his own way. The object of the advent of Christ is to reclaim us from our wandering and to restore us to the divine embrace.

Now, my heart's desire and prayer to

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God is that this may receive due publication in the Record, and not return unto God void, but "accomplish that wherunto he hath sent it, and that "we, the church of Jesus, Christ may be a band of workers," sweeping on to our reward which is eternal glory. Amen.

Georgetown, Miss.

Baptist Orphanage.

Dear Brother Bailey:

May I report a visit to our orphanage? I was visiting my sister, Mrs. Dr. Potter, 828 North Congress street, this week, and went, of course, to see the orphans. Brother Carter carried us, (my daughter and myself), over the buildings, showing us many things of interest. About 10:30 o'clock he said, "It's about time for our babies to take their morning nap; suppose we go out to their building before they get to sleep."

So we started, but stopped several times in the large building to see this and that, so when we got to the babies' napping room the door was shut. Brother Carter spoke to Effie, one of the larger girls who has charge of the babies, and said, "Are the babies asleep?" She said, "Yes, but open the door and go right in." I said, "No, no, we must not wake the babies." He said, "It won't disturb them. They are used to all kinds of noises." So he opened the door, and such a sight! sixteen babies, apparently from one to three years old, lay curled up on pallets spread down on the floor—asleep. When their napping time comes daily, Effie simply calls to them on the play ground that it is time for them to go to sleep. They immediately "turn in" without a word, and "tumble down" on the quilts spread down for them, shut their eyes, and, in less than five minutes, all are asleep.

I think thousands of fathers and mothers all over the land could learn useful lessons about controlling their children if they would visit our orphanage. Dr. Potter assists Dr. Fulgham in treating the sick children out there, and he tells me that the children open their mouths and swallow down any kind of medicine without a complaint. They simply have learned to obey implicitly and cheerfully.

By the way, Brother Bailey, do you Jackson people know what a fine physician you have in your midst in the person of Dr. Potter? I speak what I do know, and what the people of Jackson will soon learn, when he has lived in your midst a little longer.

I have another message for the Record, but will save it for next week, as this is already too long.

Mrs. M. L. Berry.
Blue Mountain, Miss.

How Remembered.

Bishop Potter will be remembered for many good and noble thoughts and actions, but, in the estimation of the community, his most remarkable effort was in trying to throw around the saloon the refining influences of the home. It was well meant, but necessarily a failure.—Mobile Register.

Bishop Potter opened his model saloon with religious exercises, but God did not bless the enterprise. His prayers could not have gone higher than the bar counter. The saloon destroys the peace and joy of the home, blasts all the light, joy and hope

of woman's life. The only sure hope for the weak boy, or the strong men, yes! for the most intellectual, and grandest of them all, when held in the everlasting grip of intemperance is to keep the temptations away. Remove the saloons and work for total abstinence with the individual.

On the night of December 31st, 1908, the States of Mississippi and Alabama dissolves co-partnership with the liquor traffic, and will give the boys an even chance to grow up to be sober, industrious citizens.

The liquor men and their sympathizers will do all they can to prevent the law from being enforced.

It is up to the law abiding citizens to see that the blind tiger man is caught and given the limit of the law, and work for total abstinence.

W. H. Patton.
Shubuta, Miss., July 23, 1908.

Good Meeting at Friendship.

This church is 5 miles east of McComb. It is pastored by Elder W. K. Anderson, who has, and is now doing a good work there. This is the church where Father Z. Reeves was baptized long years ago. The members have built a new house in a more central part of the membership, and the future of the church is good. We had 20 accessions, and a general uplift to the whole membership, and four or five conversions of young men who are going to join the church in this community. It is on the whole, the best meeting in the history of the church.

J. H. L.

P. S.—Father Lucas was out on Saturday and preached a good sermon.

Is the Supply of Christian Workers Really Falling Off?

A. P. Fitt.

I say "Christian workers," meaning not merely ordained "ministers," but also men and women who are not less truly ordained of God and absolutely needed to support ministers and undertake forms of service for which they have neither time nor training, such as choristers, city and home missionaries, deaconesses and assistant pastors, Sunday School workers, evangelists, Association Secretaries, Bible teachers, etc.

The prediction of South Mississippi is, that with J. P. as pastor of the First Baptist Church at Newton, and with S. B. in the field in the interest of "Clark Memorial College," there is a brighter day to dawn on East Mississippi.

Thursday,

August

6, 1908.

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Winter Term, (January to April).

	1907	1908
Men	207	277
Women	126	140
Total	333	417

Summer Term, (May to August).

Men	210	*245
Women	94	*118
Total	304	363

*Up to July 20.

Oh, give me some balm, that its calmness may roll
O'er the turbulent waves of my anguishing soul.
To my earnest appeal he gently replied—
His words rang true, as he came to my side:

"Go forth 'neath the shelter of Patience's calm wing,
And bathe in the waters of Sympathy's spring
Then bask in the sunlight of Love's genial rays—
Move along the bright path of Mercy's sweet ways;

Give helpful hand—lend pitying ear—
Do kindly deeds—speak words of cheer.

"Pluck the flowers of Hope which grow at your feet,
And scatter their fragrance o'er all whom you meet;

And, like the soft drops of the summer's warm shower,
Or the morning's moist dew to the withering bower.

The grateful waves from each blest heart Will flow o'er your soul and peace impart.

"Your heartaches will vanish and a feeling of cheer
Will reign in the space which held worry and fear."

I listened, and thrilled; his words brought surcease;
To my heart and my soul came a deep, won'drous peace.

Though dark the path in which I stray,
His words will linger and light the way.

—Georgiana Moody.

Challenge to Men.

Jesus Christ was a man; he committed his gospel to men; he looks to men today to lead in winning the world to him. Christianity is a masculine religion; it appeals to the militant, the virile, the aggressive that is in manhood at its best. And men are waking up to these facts. Christian ministers of today are emphasizing their common manhood more, and their priesthood less, than probably ever before in the Christian era. A prominent New York City minister said that he had never before seen so many ministers in short coats trying to pass themselves off as men! He was speaking in obvious congratulation of that fact, rejoicing that ministers are now more than ever working as men among men, shoulder to shoulder with their fellow-men in the warfare that demands the life of whole men. And laymen are throwing themselves into the work of the kingdom as never before.

"Men," said John Willis Baer the other evening to an association of 275 Christian laymen, "it's daybreak on the laymen's horizon of service." There is hope, and there is a challenge, in all this. Are we who are men spending ourselves to the uttermost to enlist those of our fellows who have not yet heard the call and volunteered for service.—Sunday School Times.

C. R. Dale.

From the Depths.

"Do you know what is good for a sad, troubled heart?

Is there not some remedy for its smart?
Is there not a cure for this torturing pain,
That will lessen the ache—make it tranquil again?"

I asked the Sage, He turned and smiled,
As he softly answered, "Yes, my child."

"Do you know what is good for a soul's unrest—

By worry convulsed, or by fear appressed?
For its agony what will bring relief—
What will temper its hurt and assuage its grief?

Again he smiled, as he answered low,
"Panacea for every ill I know."

"Then speak, tell me quickly of something,

I pray,
That I may apply, and this heart-pain al-

lay; in the discharge of duty. There were six additions, five by baptism and one by letter.

On the third Sunday we began at Oak Grove and run till Friday. At this place the Lord came in great power and blessed His word and eleven happy souls were added to the church, nine by baptism and two by letter. The people say that this was the best meeting ever enjoyed by the church. We give all the glory to the dear Master.

Brother A. A. Walker did all the preaching, which was done to the joy and edification of all. He preached the old simple gospel, depending absolutely upon the Holy Spirit for results. He sought above all things to magnify the name of our Lord Jesus Christ. Any pastor in need of help in meetings will make no mistake in securing him. God bless him and give him great success.

This closes all my meetings for this year, and in all these the Lord hath done good things for us, for which we give Him all praise. Bless His Holy name.

A grateful pastor,
J. J. Walker.

Shubuta, Miss., July 27, 1908.

Phalti.

Dear Brother Bailey:

The protracted meeting began on Sunday, July 19. Brother G. P. Harris of Magee, is the noble, hard-working pastor, and is battling nobly for the good cause in that community.

The church has been organized only three years, but is fast putting on strength, the membership having crept up from about 25 to nearly 60 during 15 months. The cause prospers, "for the people have a mind to work."

This writer was pastor there last year, and was glad to respond to the call to go back and hold a meeting of days with those good people.

The meeting continued until Thursday afternoon, the immediate results being, the church greatly revived, four additions to the church by letter, and 18 by baptism. Of the 18 baptized, 7 came from the Methodists, and 6 from the Presbyterians.

We cried unto the Lord. We kept His Son more prominent in our hearts and minds than we did the blessings we so much desired, and the Lord saw and heard and poured out His blessings upon us. We are glad, yea, we are greatly rejoicing and giving Him all the honor and all the glory for all this. May God's richest blessings rest upon that consecrated pastor and people.

Your brother Xian,

T. J. Batton.

Hooker, Miss., July 28, 1908.

O King of Peace, give us thy peace; keep us in love and charity; be our God, for we know none besides thee. We call upon thy name: grant unto our souls the life of righteousness, that the death of sin may not prevail against us or any of thy people.—Alexandrian Liturgy.

A strong and healthy body is essential in the great struggle and competitions of life. It is not necessary that men be athletes, with sinews like iron, but a sound body, well disciplined by healthful recreation and manly sport is something that lies at the foundation of successful manhood and happy domestic life.

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FOR CONGRESS

R. H. HENRY.
OF HINDS.

What Can I Do for the Seminary?

We hope the above question is being asked by many of our good people all over the State. Our Seminary has been of unusual blessing to our work through the hundreds of our pastors, it has trained, and the inspiration and direction it has given us innumerable ways. For our work it is the most important of our educational institutions, and we believe it is the most important single institution in the world in furtherance of the work of the kingdom of God. What then, can each of us do for it? For we ought to support and help such an institution.

1. We can learn more about it and its work. Some of us are woefully ignorant of our beloved school of the prophets. Let us learn where it is, who its faculty are, how many students it has, where they go and how they succeed on graduation; what its course of studies is, etc. In short, we can become intelligent about this seedbed of theological training.

2. We can pray for it, for its students, who are preparing to preach the gospel of the kingdom in all the earth, for its faculty who hold the responsible positions for training our preachers, for its constituents all over the world, for its friends far and near. We pray for our mission boards

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and secretaries. We must pray more for the Seminary.

3. We can give to it. It is now asking for enlargement of endowment. It ought to have the increase. The needs of our work and the institution demand this addition imperatively. Let us give as we can, much if we have it, less if we are poor. But let us all give.

4. We can interest our friends in the Seminary. Talk about it. Tell them of its work, of the blessing it is bestowing on the world; of its pressing needs. The alumni of the institution are not wealthy, but they are influential. If only they would give what they could, and then labor to interest others, the whole sum of six hundred thousand dollars could be raised in one year. But there are thousands of warm friends who are not alumni. Let us all talk the institution up.

5. We can send the students to it. Every young preacher in our entire Southland ought to take a course in Louisville, unless the way is absolutely closed. The work of the kingdom needs trained as well as godly, consecrated men.

This and much more we can do, and ought to do for the Seminary.

The Layman's Movement.

It has been said that profanity clusters with other sins. Surely profanity is an unreasonable and an unmanly sin; neither brave, polite nor wise. Men of sense and character despise it. Horace Mann well says, "The devil tempts men through their ambition, their cupidity or their appetite until he comes to the profane swearer, whom he catches without any bait or reward."

The profane habit is a singular one. Fathers who never swear at home pour out oaths freely down town; men who never swear before their own boys, blaspheme in the presence of the boys of other men. "Whatsoever ye would that men should do to you, do ye even so to them."

Swearing is both against the law of God and the law of man. To swear in a public place in Mississippi is a misdemeanor punishable by severe fine. But it is rare that district attorneys insist upon the enforcement of this wise law. This is a matter that should be pondered by every God fearing and law-loving voter. No man is fit to be law officer or law maker, for a refined and Christian people who is guilty of the brutal vice of swearing. If the moral people of this commonwealth will scrutinize the morals of all candidates for office high and low, and vote only for such men as they would be willing to have marry their daughters, or teach their sons by precept and example, they will at once have contributed to a higher standard of public morality. The sooner this rule in the interests of society shall be applied, the better. Outlaw the law-breaker at the ballot-box. Put the profane candidate on the same level with the drunkard and gambler, fellow Mississippians, when you enter the booth alone with your conscience and your God, to vote.

In order that the Layman's Movement succeed, it is of very great importance that the pastors lend it cordial sympathy and help; and, at least, if they do not see fit to take hold of the work, that they will stand aside and not get in the way of the laymen who may have a mind to work.

One very important way in which pastors can aid this committee in its work is to invite the members of the committee and other workers to their churches and magnify the work before the brethren, and in-

form, interest and enlist them just as far as they possibly can. No movement or enterprise in Christian endeavor can attain any great degree of success, unless the pastors throw themselves into it heartily, and from the very nature of the case we need not expect any large measure of success without their hearty co-operation. The pastor is the leader, and unless he leads, the flock will not go. God has made each real pastor overseer over his flock, and because of this relation, the pastor's responsibility is equalled only by his splendid opportunity and possibilities. If the pastor does not know what position to take in any situation, is he to remain neutral? By no means. If he does not know his duty, let him exert himself to find out. It is the duty of pastors, (and other men as for that) to find out what they ought to do with reference to every Christian movement, and then line up in a whole-hearted manner for business. We plead with all pastor to receive, encourage and help these laymen.

Profanity.

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2. The portraits of nearly 70 of our ministers and prominent laymen, together with sketches of their lives and work.

Mention: Zachariah Reeves, M. S. Shirky, J. R. Graves, W. W. Bolls, Solomon Buffkin, Peter Turner, William Fortinberry, Wilford Z. Lea, W. A. Gill, G. B. Rogers, Z. T. Leavell, Peter Turner, M. T. Martin,

3. The four tables at the close of the book (1) Giving the names of Moderator, Clerk and Treasurer, each year for the hundred years. (2) Giving a list of all the churches, with date of reception. (3) A list of all ministers belonging to the Association. (4) Giving number of baptisms and members, together with amount of money reported each year, for this long period.

The price is \$1.50 net; postage 11 cents.

"General Stephen D. Lee of the Confederate Army, died at Vicksburg, Miss., on May 28. He was at the time of his death commander in chief of the United Confederate Veterans. He was a Baptist church member and ordained as a preacher and stood in high esteem as a gentleman and Christian."

The above from the Watchman of Boston, comes as a great surprise to those of us who had come to think that statements made in this high-class journal were entirely trustworthy. We are unable to understand how the Watchman got hold of the idea that General Stephen D. Lee had ever been "ordained as a preacher." He was all that is stated above, except an "ordained" preacher. He was an unordained preacher of righteousness, as every Christian should be.

Compression of cotton at the gin house seems to be the only method of redress which the planters have from the present costly and antiquated method of handling the South's cotton crop. The Farmers' Compress and Cotton Gin Company manufactures a highly successful gin compress, and are offering their eight per cent preferred stock to the public as an investment. It is being eagerly sought by Southerners as well as Northern capitalists. We believe it will pay our readers to investigate their propositions. Address inquiries to J. I. Mather, Secretary, Tennessee Trust Building, Memphis, Tenn.

This committee held its first meeting in Jackson on the 28th instant. From the plans they laid, it is evident that they are getting squarely down to business at once. They have divided the State up into nine districts, placing one member of the committee as superintendent of each district. It is made the duty of each district superintendent to seek out and appoint a suitable man to take the oversight of the work in each association. This association superintendent will, in turn, endeavor to find some brother in each church who will use his best endeavor to arouse his church to greater activity along mission lines, by means of a special rally and in other ways. This begins to look like effective machinery from which we may expect some good results.

We feel that the year just closed will make the genesis of a more general and aggressive work among our laymen than had been noted hitherto. Brother Whitten is undoubtedly the man for chairman of this committee, and with the aid of the wise counsel of his associates on the committee, we may expect some intelligent, vigorous work done.

Captain I. P. Trotter died last week at the advanced age of 85 years. His remains were interred in the Oakwood cemetery, at Winona on last Thursday. He was the father of James Trotter of Alabama, A. P. Walter, John, of Winona, and Dr. I. P. Trotter, pastor of the First Baptist Church of Hattiesburg. He was honored wherever known.

Rev. S. Morris is assisted this week in a meeting by Rev. Charles L. Lewis of Clinton.

To bless mankind with tides of flowing wealth,
With power to grace them or to crown with health.

Our little lot denies, but heaven decrees
To all the gift of ministering ease.

Hannah More.

Religion of Beautiful Deeds.

By Robert Gordon.

"Let your light so shine before men that they may see your good works and glorify your Father in heaven." This old text has done splendid service. Perhaps it will get new grip on our hearts if we recognize the fact that the words translated good works might more literally be translated beautiful deeds. Beautiful deeds are Christianity's best apologetic. Genuine beneficence is Christ's method for the propagation of the gospel. Men see the goodness of God chiefly as it is reflected by the goodness of men. By thoughtfulness, kindness, patience, gentleness, we may help men to understand the compassion and tender mercy of God.

The price is \$1.50 net; postage 11 cents.

There was a congressman in Massachusetts who failed to get an election by two votes. He was so sure of it that he did not take any interest in one small town of the district. There was one town in which there were no speeches, no parades, no fireworks. Nothing was done to disturb the apathy of the voters there. No effort was made to bring out the independent voters. He lost the whole election by two votes. He was too sure of the election, as some Christians are so sure of their election, and are so certain of going to heaven that they are forgetting to love, and they miss it by a narrow margin.—Current Anecdotes.

old Mississippi and my friends there.

A few Sundays ago I supplied for Brother Bamber at Jasper, Ala. His people are in love with him already, though he has been there only a few months. He has a strong church.

With much love to my friends in Mississippi, I am,

Faithfully yours,
Hendon M. Harris.

Too Certain.

Amos 9:10; Obadiah 3.

There was a congressman in Massachusetts who failed to get an election by two votes. He was so sure of it that he did not take any interest in one small town of the district. There was one town in which there were no speeches, no parades, no fireworks. Nothing was done to disturb the apathy of the voters there. No effort was made to bring out the independent voters. He lost the whole election by two votes. He was too sure of the election, as some Christians are so sure of their election, and are so certain of going to heaven that they are forgetting to love, and they miss it by a narrow margin.—Current Anecdotes.

From Biloxi.

I had heard much of this beautiful city and surrounding country since coming into the State, and had often wished for an opportunity to come and see for myself. During the Convention at Meridian, Brother Roper, pastor of the First Church here, invited me to supply his pulpit, which proposition I accepted, and began work here the third Sunday in July, and while I have been very busy, I have managed to see much of Biloxi and its people, and I have come to the conclusion that it is a pretty good place after all, however, the town is not at its best religiously at this particular season of the year, being a summer resort with a national reputation, the citizens are greatly handicapped in their church work by legions of friends and relations who came for a visit and recreation. While this is a fact we have a number of people who will not be hindered much in this way.

Brother Roper has been getting in some good work here, and I would like to tell you some things I have heard about him, but fearing it might reach his ears will desist.

Brother Walker is moving things up at the Second Church, and you may get ready to hear of a strong church in that part of the city soon. Still workers are needed. If one had the "gift of tongues" he could preach in at least ten different languages here, and be understood by a number of his hearers. Most of whom know not "the truth" or the significance of the Sabbath day.

What I say of Biloxi will apply to every village or town from Mobile to New Orleans. It is indeed a great work that needs to be done on the Mississippi coast.

I could write you more, but fear my letter will be too long.

My work with the church here ends the second Sunday in August. I have no engagements further, but am anxious to be kept busy. Brethren desiring my services may address me at Chunky, Miss., or 421 Reynier street, Biloxi, Miss.

Yours fraternally,

W. E. Fendley.

A Note.

My work for this summer is in northwest Alabama, holding meetings under the direction of the State Board of Missions. Though in another State, my heart often turns to

A New Impetus to B. Y. P. U. Work.

By Jno. A. Held.

At the Meridian Convention, I was requested by district Vice-Presidents, there assembled, to write some words, outlining the work to be done by the district Vice-Presidents, which were appointed at Blue Mountain.

Let me say at the outset, that B. Y. P. U. work is most delightful if we know what we aim for and also the most trying if we do not know. In order that the right kind of knowledge may be disseminated throughout the State, into various communities and into every church, we need to hold district rallies. These rallies will prove helpful, inspiring and encouraging. Through them we shall be able to enlist the young people, enlarge their vision of future possibilities and infuse into them a spirit of enthusiasm. All of this most of us know, but now let us, by means of these rallies, put into practice what we know. I therefore, suggest that there be held first of all, a general rally at Jackson, and let all the District Vice-Presidents be present and if possible and thought practicable by the local committee, let them be used on the program. It would also be a good time for a conference to be held there. These Vice-Presidents could there agree upon a plan of campaign. In these rallies, it is purposed that Vice-Presidents be the main factors, (and factors they must be, not dead timber). Assisting each other. Use is to be made of the local young people, pastors and all available forces within any given territory.

Thus by addressing ourselves to the task in earnest and throwing ourselves into this work with all of our power, some things will come to pass. The encouragement that comes from the knowledge of the fact that others are helping us and cheering us, is worth more than words can tell. We are a part of a great whole. Three words ought to form the key-notes of every rally. Knowledge, Inspiration and Fellowship.

1. Knowledge is very important at this stage of work. Many pastors have found the B. Y. P. U. a burden rather than a help. We need, therefore, make our rallies really helpful in this respect. Those who attend ought to be able to carry something away with them. They ought to learn not only what the work of the B. Y. P. U. is, but how to do it.

The "fact" and the "how" are the two points of interest to every one. The wind of rhetoric and explosive pyrotechnic of forensic oratory do not lay deep and lasting foundation for future growth in Christian character. Give us knowledge, for knowledge is power, brethren, knowledge is power!

Let us have something definite that the young people may have an anchorage. The young Baptist whose heart is right with God and who can get hold of a fact and know how to make use of it, will become a power in the Kingdom of God.

2. The second thing I mention is inspiration.

With knowledge as a background there is something to inspire. Inspiration is both objective and subjective. The inspiration begotten in a life may kindle that life, which will in turn set in motion other lives to new activities.

Let us call up before the young Bap-

tists high ideals, vigorous thinking, earnest praying, sharp conflicts, loyal souls, great efforts and great sacrifices and there will come new inspiration to their lives. You and I, and all mankind need the help that comes to us through inspiration.

It is the word of fire, Emerson said, "Nothing great was ever yet achieved without inspirations."

3. In the last place I call your attention to the word fellowship. It makes the whole world kin. What can be more helpful to a young Baptist than to come into contact with kindred spirits and have his spiritual vision enlarged. It is this that has been so helpful to those who have struggled when Christianity was young. The fellowship of saints. God help us to meet the call of this new day in the young people's work. Do we want the B. Y. P. U. of Mississippi stand for something definite, be a factor in the great work of our denomination and in the local churches, then let us enlist every young Baptist that can be reached and then we can command the respect and interest of the world at large and our own people in particular.

Let, therefore, every district Vice-President be heard from at the earliest possible date, and communicate with Brother Price at Jackson, who is Vice-President in that district.

Natchez, Miss.

Field Notes.

A trip down the I. C. Railroad of recent date was enjoyed by this scribe. Oskyka was the first point visited. Pastor J. R. G. Hewlett was absent from home attending a laymen's mass meeting in Louisiana. The church under his ministry is prospering. Dr. and Mrs. Nesmith entertained the visitor. In fact this writer feels very much at home when sojourning with these devoted servants of our Lord. The Record has a number of warm friends here.

Magnolia—Only a few hours were spent here. Failed to meet Brother Thigpen. It was learned that his resignation was before the church. What the final outcome shall be, is not known. Brother J. M. Cook makes his home here and preaches to out of town churches.

McComb—Pastor Leavell was out of town. Pastor Lane of South McComb Church, was found busy about the Master's work. He is engaged in a meeting with Pastor Anderson at Friendship Church, east of the city, some 5 or 6 miles. He and this scribe behind the little bay, went out Saturday, took dinner with Farmer Thompson, and then repaired to the church where, as best he could, the writer preached the Word. The people said they enjoyed the sermon.

The "fact" and the "how" are the two points of interest to every one. The wind of rhetoric and explosive pyrotechnic of forensic oratory do not lay deep and lasting foundation for future growth in Christian character. Give us knowledge, for knowledge is power, brethren, knowledge is power!

As I don't see much in your valuable paper in regard to our work as a missionary society, I thought it might not be amiss to drop you a line. As I see our space that you so freely gave us is not very well patronized, so I will say that we have a fine lot of workers. 27 out at our last meeting held at Sister Jessie Smith's, it being her 52nd birthday. Collection \$9.15.

I feel impressed to say a word in regard to Brother Sample's article, "Sad State of Affairs," and wonder why something of the

Thursday, August 6, 1908.

Some needed names were added to the list, and a number of renewals rewarded the visit. The meeting closed with 32 baptisms and 2 or 3 by letter, and the church greatly revived.

The Lord Liveth.

By J. R. Nutt.

The Lord is alive forever more,
His Reign shall never cease.
His love abounds in all the world,
He giveth universal peace.

His name is Christ, Immanuel,
Throughout the world He'll reign.
The hearts of men shall give all glory
Unto His blessed name.

He walked on the sea of Galilee,
The waves obeyed His will.
He spoke to the troubled hearts of men,
And told them to be still.

He stood at the grave of one He loved,
And weeping, bowed His head,
And prayed unto His Father,
To raise him from the dead.

God heard the prayer of His only Son,
And spoke from the blue above,
And filled the hearts of the weeping ones
With everlasting love.

He will go with us unto the grave,
When we lay our loved ones away,
And whisper softly in our ears—
"You shall see them another day."

All honor and glory be to Jesus,
Blessed be His Holy Name.
He shall live again upon this earth,
In one Universal Reign.

What to Read.

If you have the blues, read the twenty-seventh Psalm.

If your pocket-book is empty, read the thirty-seventh Psalm.

If you are losing confidence in men, read the thirteenth chapter of First Corinthians.

If people seem unkind, read the fifteenth chapter of John.

If you are discouraged about your work, read the one hundred and twenty-sixth Psalm.

If you find the world growing small and yourself growing great, read the nineteenth Psalm.

If you cannot have your own way in everything, keep silent and read the third chapter of James.

If you are all out of sorts, read the twelfth chapter of Hebrews.

W. M. S.

Mr. Editor:

As I don't see much in your valuable paper in regard to our work as a missionary society, I thought it might not be amiss to drop you a line. As I see our space that you so freely gave us is not very well patronized, so I will say that we have a fine lot of workers. 27 out at our last meeting held at Sister Jessie Smith's, it being her 52nd birthday. Collection \$9.15.

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THE BAPTIST RECORD.

kind was not put before the non-paying churches long ago, so I write this as much as anything to let Brother Sample know that there is one that can say "amen" to every word of it, hoping that God will bless it to the good of every church in Mississippi, and the world over, for that matter.

Mrs. N. Vance.

Good News.

Bay Springs and Louin Churches have had their revival meetings. After the first service by the pastor, Rev. J. W. Lee of Batesville, did all the preaching in the Bay Springs meeting.

Lee's fort lies in his power to make plain, strong and beautiful the doctrine of substitution, and to move people to Christian activity from a motive of love and gratitude. This being his native county, he was well known by many and soon won the full cooperation of the people. The results were 33 additions to the church. Eighteen of them were by baptism. Everyone who professed conversion joined the church.

Brother Lee preached at Louin from Sunday night July 19th to Thursday night, July 24th, when he had to leave. The writer carried the meeting on until Monday, July 28th. The church was greatly revived and received 19 additions, 3 of whom were by experience and baptism.

This closes the meetings in the three churches, Riehton, Bay Springs and Louin, of which I have the honor of serving as pastor. The meetings have resulted in adding an aggregate of 114 to the membership.

L. A. Duncan.

In answer to an urgent call from Rev. L. D. Bassett from Stringer, the next town south of here on the road, I ran down and spent last night, and this forenoon in the meeting there.

He had begun last Saturday evening with Sunday School Evangelist Byrd with him. I found a great meeting in progress. Eight had joined and last night under Brother Byrd's earnest talk and strong appeal fourteen others were added. This is only the fourth day and twenty-two additions. After worshipping with them last night and today I return to my own much needed pastoral work, rejoicing over the great revival at Stringer.

T. J. Moore.
Bay Springs, Miss., July 29, 1908.

Read and Study.

It is important to use words for what they mean. This is not always done. We Baptists often accept the interpretation of others, without strictly noting the import, and practically lose ground thereby. For example, we say: "Read the Bible," instead of study God's Word. The apostle Paul urges to: "Study to show thyself approved unto God; rightly dividing the word of truth"—not the scriptures. A newspaper is read and its contents, in the main, almost as soon forgotten.

Christ's commission is real; but without serious thought. Why did he prepare it with the words: "All power is given unto me in heaven and on earth?" What does the word "Go" mean? Whose "commands" are to be taught? Where is it said: teach Moses and the prophets; the ten commandments and to repeat the Lord's Prayer? Not in the New Testament, the Standard.

What Our Battleships Have Cost.

The actual cost of this Pacific voyage of the battleship fleet has been very much exaggerated in popular comment on the undertaking. It is true that an immense "working plant" has been involved. The money expended to create each of the sixteen armor-clads is equivalent to the endowment, the buildings and the total academic equipment of an important university.

The ship of lowest cost in the fleet is the 11,500-ton Illinois, which represents a total expenditure of \$4,621,000. Of this \$2,505,000 is the contract price paid to her builders, the Newport News Shipbuilding and Dry Dock Company, of Virginia, for the hull and machinery; the remainder is chargeable to guns, armor and general equipment. The ship of highest cost is Admiral Evans' flagship, the 16,000-ton Connecticut, and the only vessel of the fleet built in a navy yard, that at Brooklyn. She represents an expenditure of \$7,677,000, or \$757,000 more than her sister ship, the Louisiana, constructed in the great private shipyard at Newport News. This Newport News yard produced also six other vessels of the fleet, the Illinois, Kearsarge, Kentucky, Minnesota, Missouri and Virginia. Three of the vessels, the New Jersey, Rhode Island and Vermont, were launched by the Fore River Shipbuilding Company, of Quincy, Mass., on Boston Harbor; two, the Alabama and new Maine, by the William Cramp & Sons' Ship and Engine Building Company, of Philadelphia; one, the Kansas, by the New York Shipbuilding Company of Camden, N. J.; one, the Georgia, by the Bath Iron Works, of Bath, Me., and one, the Ohio, by the Union Iron Works, of San Francisco.

The aggregate cost of the sixteen battleships is \$96,606,000, or a little less than the total sum expended on account of the United States Navy in a single year. Our entire battleship fleet, built and building, numbers twenty-nine, including two monster new ships of the Dreadnought class, but superior to the Dreadnought in size and power; the 20,000-ton Delaware, now under construction at Newport News, and her giant sister, the North Dakota, at Fore River.

These sixteen battleships require for their maintenance a total expenditure of \$9,417,000 a year, or a little more than \$25,000 every day. The charge for each ship ranges from \$479,000 a year for the 11,500-ton Illinois to \$226,000 a year for the 16,000-ton Louisiana. This cost of maintenance includes as its largest item the pay of officers and crew. Thus, the forty officers and 800 men of the new Maine receive in compensation every year \$328,000 from the government. The expenditures of the Maine on ordnance account, according to the last returns, are \$67,000; on steam engineering, \$58,000; on repairs to hull, machinery and equipage, \$86,000. On other ships of the same type the various factories in the annual cost of maintenance stand in very much the same proportion.—From "The Greatest Naval Cruise of Modern Times," by Winthrop L. Marvin, in the American Review of Reviews for April.

Finishing One's Course With Joy.

By J. B. Gambrell.

Some months ago, I was in a general meeting where there were numbers of preachers consulting over the work. Among them, was an old man, who had been in the service well on toward half a century. In giving an account of his work, he said, "I had a glorious day last Sunday, I preached on Paul's words, 'That I might finish my course with joy.'" And then, with a face radiant with happiness, the old soldier said, "that is the way I mean to finish." Turning to some young preachers near by, he said, "It is common for young men to feel that they have the better of it. They do not. I never was so happy in my life in the work as I am now." And his face testified to the truthfulness of his statement.

This may remind us forcibly of the words of Scripture to the effect that he, who puts on the harness, is not to boast as the man who puts it off; provided, of course, he puts it off in the right way. Boasting in Divine service is never in place, but it is more out of place at the beginning of one's career, or in the middle of it, than at the finish, provided one has run the race worthily.

This article is written for preachers, and others, with a special accent on the preachers. And it will be divided into two parts; that directed to young Christians, especially young preachers, and that directed to old preachers and Christians.

It will be admitted by everyone that a sour, old Christian, and especially a sour, old preacher, is a sorry spectacle, while one of the most beautiful things that can be contemplated, is an old Christian, whose strength, perhaps, is spent, bright and cheerful, charitable and optimistic in the Master's service. The prophet of old, when he contemplated the death of the righteous, desired that his death might be after that manner, so everyone who will stop to think a little, will desire that his last days on earth may be bright, cheery and helpful to the utmost limit. There are ways to have it so, and there are many ways not to have it so.

I began with young preachers, and young Christians, keeping the accent all the time on the preacher, because he is a radiating center of light and good cheer; or else he is a weight and a detriment.

My especial point that we plant in youth to rear in old age. The great law, governing all human life, that, "Whatsoever a man soweth, that shall he also reap," holds in the matter I am now discussing. If a young preacher starts out in his ministry with a vaulting spirit and a self-seeking spirit, is not at all likely to finish his course with joy. Indeed, with such a spirit, he will limp, and his ministry will drag, and he will find life hard. Discouragements will thicken around him. His own moral strength will weaken. Selfishness will eat out the heart of his ministry, and, if he comes to be an old man, he will come to his old age spiritually spent, and there will be but little of the fruits of a joyous ministry to gladden his last days. This, of course, applies broadly to all Christians, but I keep the accent on the preacher.

On the other hand, if a young preacher enters his work, or the young Christian, with the accent still on the preacher—if he enters his work in a great spirit of self-forgetfulness, if he throws himself into it with an abandon, like that which charac-

terized Paul, if he early forms the habit of looking toward the crown at the other end of the race course, the fruits of his ministry will brighten his pathway as never fading flowers, and the fruitage of it will come to him in his old age like the ripe fruit gathered from the trees, planted in the long ago. I would insist, with all possible earnestness, if any man is going to play the fool, he ought to put it off just as long as he can, in order that he may not reap the accumulated results of his folly in old age. Besides, by a law of nature, old age, if it be extreme old age, becomes a reproduction of childhood and youth, and if the younger life be marred, twisted or perverted from right ends, it will all come back to the old man. The text, "Train up a child in the way he should go, and when he is old, he will not depart from it," presents a test in the philosophy of human nature. Once a man, twice a child, and the old child will be very much what the young child was; therefore, if one would finish his course with joy, he must set himself in the right way, when he is young.

There is a slightly different view of it worth taking. It is the concrete evidence of one's usefulness that may come to the old man. What a joy it is to the old preacher to see those, converted under his ministry, walking in the truth. John said, "I have no greater joy than that my children walk in the truth." What a joy it is to see young preachers, who have come into the ministry under one's preaching in the years gone by, growing into stalwart strength. The gathered fruit of early years, become like clusters from Eschol. This ought to give the young preacher great inspiration to do his level best, while he is

If I might be indulged to refer to a personal incident, I can illustrate the point. I would not put myself down for an old man, but on a visit last year to Blue Mountain, Miss., I met on the campus a beloved brother preacher, that has two daughters, graduates of Blue Mountain Female College, and he said, "Do you know how I came to educate my daughters?" I did not. Then he told the story. He had heard an address, made years ago, and that settle him that he would educate his children. No very young preacher will ever know the exquisite joy that came to my heart, as I felt that I had done something to help those splendid girls to a higher and more useful life.

Begging pardon for the personal allusion, I pass on to urge young Christians, and especially young preachers to get on the right lines of service at the start, so that the accumulated fruits of usefulness, may come to bless their old age. It should be the unfailing rule of every Christian to use every opportunity for good, literally to fulfill the Scriptures to "sow beside all waters," not knowing which shall prosper, this or that.

I turn now for some words to old Christians and especially old preachers. It is a great pity, if wisdom has not increased with years, if it appears that the worst qualities a man ever had, culminate in his old age. As, for instance, it is safe to say that the avarice of some old men is more deplorable than the spendthrift of young men. If one comes to the home stretch in his life with his heart surfeited with worldliness, he will not finish his course with joy. If the world has tightened its grip on him, the other world to which he must soon go, will have but little influence to lure him on

to brighter scenes.

In the course of life, if one has been out in battles, amid the hard struggles that come inevitably to the good soldier of the cross, he will have received some hard knocks. He will have observed the weakness of men, some of them the brothers with whom he has taken counsel. He will have experienced more or less of ingratitude. Now, if the old man cherishes these, rather than the bright things, and the good things, he will not have a happy old age. Paul's plan of life was the true one, "forgetting the things that are past," he pressed on to the mark.

There is another thing, that old Christian, and especially old preacher ought to avoid, and that is, the habit of talking of the good, old days, as if he lived on out of all the light and was really in the shadows. It is easy enough to tell when a preacher has crossed the dead line of usefulness. It is just where he stops in his planning and in his growing, to look back over his shoulder; just where he begins to live more in the past than he does in the future. The dead line does not run against years, but against the habit of mind, that preachers have. If one would be joyous in the end of his career, he must be still conquering, still hoping, still working.

But the old Christian's vital forces fail and sometimes he is beset with physical infirmities that he cannot overcome. In the race, the old man sees younger men go to the front, and relatively he is falling to the rear, though if he be the right kind of a preacher, or a Christian, he will be still pursuing, though faint. Now here is the supreme test of a preacher. It was the supreme test of the lofty, grand manhood of John the Baptist that he could joyfully say of the Saviour, "He must increase, I must decrease." When the old soldier, footsore and faint, can no longer press the battle to the gates of the enemy, but from his position cheers on the younger men, he writes himself down a great soul, and is able in the sublime self-forgetfulness of the cross to rejoice that there are others, who can carry the standard to higher ground than he can attain. Some old preachers will read this. I bid them good cheer. I call them to remember the former times, when they were in the thick of the battle. I would have them cheer their hearts with the reflection that the men, who are leading the battle today, are the men they, and others of their day, were instrumental in calling into the service, so that they are living in, and acting through the men and women, who are acting for them and some of whom are now in advance of them in the race. The glorious oneness of all the service of God, should fill us with unspeakable comfort, as we see any of them winning victories for the cross, because the victory of one saint is a victory for all.

My parting word on the subject is, that the old Christian should keep his face constantly toward the light. The common expression, poetic as it is, "We are going down the western slope" is not correct from a Christian standpoint at all. We are going up, and if we are living right, the light is shining more and more unto the perfect day of deliverance. One cannot study the character of Paul without catching his lofty spirit of optimism in his old age.

But, after all, even from the standpoint of usefulness, the old Christian may be at his very best, even when he is a shut-in. Out of his experience, remembering the

they may get together conveniently.

It is suggested that this committee arrange to have the movement intelligently discussed at each district Association and that the Association elect one of its most zealous laymen to direct the work within its territory. This superintendent should keep in close touch with the Central State Committee and provide for a Laymen's Day in each church during the year. This church should elect a superintendent of the movement who will co-operate with the District Superintendent in pressing the claims of the movement in the local congregation. Instead of the Superintendent for the church some prefer a local league which shall have monthly meetings for the discussion of matters pertaining to the advancement of the cause. On Layman's Day the obligation of stewardship and other kindred topics, should be given prime emphasis by the most efficient laymen available.

In Mississippi where the work has been presented to scores of churches with most gratifying results, the committee has availed itself of capable school men, especially the principals and professors in our denominational schools. Many business and professional men can be found who will give their service as speakers on Sunday, and will not only stimulate hundreds of laymen to larger ideas and more generous service, but will realize the untold blessing in their own lives. For literature address Laymen's Missionary Movement, 415 Continental Trust Building, Baltimore, Md.

J. T. Henderson,
General Secretary.

Bristol, Va.

A Word of Commendation.

Brother P. S. Rogers, a native of Mississippi, a second-honor graduate of Mississippi College, and full course in the theological Seminary with more than fifteen years successful experience in the pastorate and evangelistic work in the North and West, is now in Mississippi, and might be induced to stay by some one or more of our churches with vacant pulpits. Any way, any pastor or church needing help in meetings, would do well to secure his help.

We had him for a few days with us in a short meeting at Pachuta where his preaching was highly acceptable and greatly pleased and edified the people who came in unusual numbers to hear him.

His address is Rev. P. S. Rogers, Pachuta, Miss.

In love, your brother,
J. A. Hackett.

Meeting at Pontotoc.

We have closed our meeting at Pontotoc. Brother A. J. Preston of Tupelo did the preaching. He has large evangelistic gifts. While only two were added to the church by experience the meeting was great. Our religious thought was projected in the right direction, and our lives shaped toward right ends. I regard Brother Preston's coming to Tupelo as a great blessing to our entire State. He is sound, and therefore safe. He has that faith that enables him to labor and then wait on God for the results—a faith that some of our modern evangelists seem not to have. Pastor and people are closer together and all seem prepared to live more singly and signally to the glory of God.

In good hope behind the blood.
R. A. Cooper.

Pickens.

H. Boyce Taylor, D.D., of Murray, Ky., who looks like a drummer, lives like a Christian, and preaches like Paul, is holding forth the Word of life at Pickens. God is sending hearers for the gospel message, and much interest is manifest.

We thank God for such a faithful preacher of the truth.

Pastor,

Pastor B. H. Ellis, of Gunnison.

I wish to commend Brother Ellis to the denomination in Mississippi.

He is from Michigan, where he was in the pastorate for some fifteen years, and comes to us well recommended by some of the Baptist leaders, as worthy of all confidence.

I have just had the pleasure of having him with me at Shady Grove Church, near Vossburg in a week's meeting, and the brethren were delighted with his preaching.

The meeting closed on Sunday, the 20th, with three for baptism and one by letter.

By this time Brother Ellis is on his new field and will soon be in position to introduce some of the rest of us, if the occasion offers.

Chas. G. Elliott.

Meridian, July 31st, 1908.

Good Meeting at Improve.

The best meeting we have ever held at Improve began on Saturday before the fourth Sunday in July.

Brother J. T. Dale of Collins, was with us, arriving on Sunday and remaining until the close of the meeting, preaching with great power.

There were ten additions, seven for baptism.

We were glad to have with us Brother Dale, and may the richest blessings of our Lord ever attend you in your earnest endeavors to win souls for Christ.

J. L. Watts, Jr.

Improve, Miss.

Ordination of Brother H. D. Wilson to the Ministry.

On the third Sunday in June, past, a presbytery composed of Brethren W. T. Lowrey, W. E. Berry, J. L. Wilson, and the writer, who is pastor, met with the New Albany Baptist Church for the purpose of ordaining Brother H. D. Wilson to the full work of the ministry. After a thorough examination of the candidate, in the presence of the entire congregation, the church being fully satisfied with Brother Wilson's statement concerning his conversion, call to the ministry, and his qualification for the work, instructed the presbytery to proceed with the formal ordination.

Brother W. T. Lowrey preached the sermon, Brother W. E. Berry delivered the charge and presented the Bible, and Brother C. W. Smith led the ordaining prayer.

The service was both enjoyable and helpful to all, and the church feels that it can sincerely commend Brother Wilson to the churches as a consecrated, efficient preacher; already qualified to be pastor of any church to which he may be called.

E. L. Wesson,

Pastor.

Woman's Work.

Mrs. Julia T. Johnson, Editor.
P. O. Clinton, Miss.
(Direct all communications for this department to Clinton, Miss.)

Woman's Central Committee.

Mrs. J. A. Jackson, Meridian, President of Central Committee.
Mrs. W. R. Woods, Meridian, Miss., Secretary of Central Committee.

Mrs. W. S. Smith, Meridian, Miss., President of Sunbeam Work.

Mrs. Martin Ball, Winona, President of Young Woman's Auxiliary.

Officers of Annual Meeting.

Mrs. J. D. Cranberry, Hazelhurst, President; Mrs. Paul Smith, Meridian, Vice-President; Mrs. G. W. Kelly, Jackson, Recording Secretary.

"I May Not Pass This Way Again."

Oh, could I pass this way again! The broken staff becomes a wail! How vastly different now from then,

Would fail the word, would stroke the pen.
Could I retell Life's near spent tale!

How many times some cruel stone,
I might have moved from out the road;

Yet thoughtless left the thing alone;
And thereby caused a piteous moan,

From one who stumbled 'neath a load.

How many a lover I might have sown,
Along the way to bless and cheer,
Where only weeds were idly strewn.

Or thistles with a hurtful thorn,
Or wormwood with its presence drear.

The spoken word, the written line,
That would have gadden some sad heart.

And left a double blessing mine,
Were idly thrown aside, in fine—
Too selfish I, to leave my part.

Forgive me o' God, the lack of heart,
That brings another grief and pain;

Let loving word heal cruel smart;

Let kindly deed turn angry dart,

I may not pass this way again.

—M. M. L.

Medical Missions.

Long before the appointed time, they are patiently waiting, nor did the crowd diminish, when it was thought advisable to make a small charge, for medicines and surgeon's dressings.

A few years ago an American resident of Bombay, and a Parsee gentleman set on foot the scheme of establishing a faculty of female physicians. The sum of twenty thousand dollars was subscribed almost wholly by natives, to start a dispensary and employ two lady physicians. This was followed by a gift of eighty thousand dollars by a wealthy Parsee, to build a hospital, and another of ten thousand dollars by a Mohammedan for the erection of a dispensary. Since the latter was opened, there has been an average attendance of one hundred patients a day, the rich as well as the poor, seeking its aid, while the private practice of the two women physicians had been more than they could attend to.

Some years ago, a native princess made a donation of sixty thousand dollars to the government of India for the purpose of endowing a female medical school for the women of Bengal. These movements, we believe, are the direct outgrowth of Christian missionary work. This is true also concerning the establishment of medical work in India, under the leadership of Lady Dufferin.

We learn that those who are prepared to accept the help offered by the "Dufferin Fund," are Christian girls educated in our mission schools. In charge of hospitals and dispensaries, these women have a great opportunity to represent Christian womanhood to an unbelieving empire.

In Rangoon, Burmah, a lady in charge of a hospital writes: "We have come to us, Chins, Tamils, Telugus, Burmans, Karens, Irish, French, English, Americans, Eurasians, Shans, Hindus, Talings and Africans, and I have a wonderful field of Christian work."

In Kyoto, Japan, a Christian hospital and training school for nurses has recently been opened. A number of Japanese officials were present on the occasion. A Japanese physician delivered an address, in which he said: "Now the religion of Christ comes, and puts love in the hearts of all men and between all men, and so hospitals and medical schools are a result." Very good testimony for a heathen!

Along with the remedy for bodily disease, there is often given too, some lesson for the soul. In our mission fields the number of medical missionaries is pitifully small, there being only one to about one million people, while in our own country and in Canada, one hundred and forty thousand physicians minister to the sick, the proportion being one to every six hundred and fifty people.

Eleven hospitals and dispensaries have been established in connection with mission work,

and thirty-eight thousand people were treated during 1907.

In Africa the good effects of medical work seem to be specially apparent perhaps because of the great poverty and ignorance of the people. At Ogbomoso, a basement room is fitted up, for the treatment of the afflicted.

Argo Red Salmon is ready for the table as soon as the can is opened, or it may be served 77 different ways.

ARE YOU SURE

That the ice cream you buy is strictly PURE!
Do you know that the makers' hands were clean, free from the factory, and freezers and other utensils kept in Sanitary Condition?

Why take any chance your health is concerned? Why not

MAKE AND FREEZE YOUR OWN ICE CREAM

IN 10 MINUTES

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It is so easy. Simply stir contents of one 13c. package into a quart of milk and freeze, without cooking, heating or the addition of anything else. This makes two quarts of ice cream, clean, pure and wholesome. A good ice cream freezer can be bought for a dollar or two which will last for years, and will soon save its cost.

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The Home Life Insurance Co., of New York wants a representative in every town and community in Mississippi. Teachers can double their income by working in their spare time. Country Merchants can write insurance for many of their customers. Write to us and let us tell you what favorable terms we can offer to agents. We refer, by permission, to the Editor of the Record.

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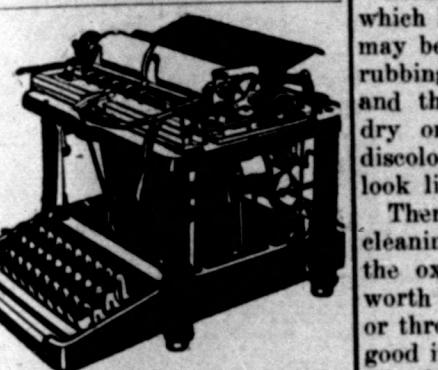
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Thursday, August 6, 1908.

THE BAPTIST RECORD.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify. The change of climate being necessary often simple discovery banishes uric acid from the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 232, South Bend, Ind.

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TYPEWRITERS**

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Slightly damaged and Factory "RE-BUILT" typewriters at very low prices. Second hand machines of other makes at big bargains that have been "traded in" for the FAY-SHOLES.

Sold for cash or on easy monthly payments. Write for catalogue with terms and prices.

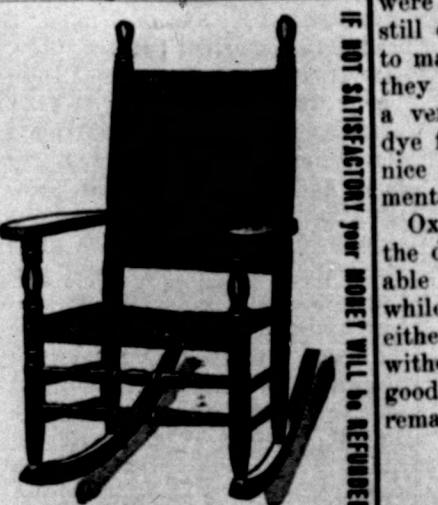
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Best Rocker Ever Offered for the Money.



EASILY WORTH \$6.00 EACH.

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Hereditary, primary, secondary and tertiary. Scrofula, Eczema, Blood and Skin Disease. If you have exhausted old time methods, and want to get well write me in fullest confidence for proof of cures. Take my treatment and get well. A. A. BROWER, M. D., San Antonio, Texas.

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Does a general practice in office only.

Save the Machine

Put new life into the hard-worked sewing machine. Make it run lightly, noiselessly. Liven it and the hundred other things about the house that are getting "the worse for wear" with a little

Household Lubricant

Best of all oils for domestic purposes. Try it on the lawn mower, freezer, washer, bicycle, anything that needs oil. Won't corrode, gum, clog or tarnish.

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**SCROFULINE
The Wonderful Healer**

Unsurpassed for tetter, eczema, skin and scalp troubles, old sores, ulcers and piles, any nature or duration. Goes to the very seat of the trouble, kills the germs and extracts all foreign matter. Sold under a positive guarantee, 25c, 50c and \$1.00 per jar. Mail orders promptly filled. Stamps accepted. Liberal sample upon request. Address,

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Clinton, Miss., Jan. 20, 1906.

I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL."

(Signed)

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Treats all forms of chronic, nervous and skin diseases; rheumatism in all its forms, neuralgia, paralysis, headache, backache, goiter, all forms of indigestion, constipation and, sleeplessness, cancer and ulcers of all kinds.

Relieves stricture without Jelating or cutting.

Removes moles, warts and all small tumors.

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SCHOOLS AND COLLEGES.

The Art of Keeping Young.

Miss Z. Irene Lewis.

Sunlight has no equivalent. Keep sunshine in the home and in the heart. How very much like a delicate plant a human being is. Keep a plant in the dark, and struggle as it will to grow, it will be at best but a puny, sickly weed.

The close observer can tell by the countenance if a person is in the habit of saying evil things or kind things about people. No matter what the results, the person who has formed the questionable habit of speaking unkindly of people will gradually come to possess a cruel, hard expression, which in a short time deepens into fixed, ugly lines. Nothing is more conducive to youth and beauty of face than the habit of seeing the best in people and loving it into more loveliness. The thoughts assume a kindly bent and, shaping themselves into kindly words and deeds mold the countenance into beauty and sweetness. The late divine, Rev. Joseph Cook, by experiment and investigation found that our habits leave scars on the brain. Do we realize that every harsh word our lips utter leaves an unfavorable impression on our brains, which is quickly reflected not only in the face but in the very movements of the body? Nobody can hurt anyone by cruel remarks as he hurts himself.

Fresh air is a free gift and yet some people take of it as though it were more expensive than the Alaskan gold. It is necessary to the clear brain, well-rounded form and grace of movement. There is a close relation between the shallow-breathing lungs and the mean-thinking mind. Practice deep breathing until you can count seventy-five aloud in one breath. Then notice the improvement in your appearance and thoughts.—The Gentle Woman.

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BURNING
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Relieved by Heiskell's Ointment
Eczema Quickly Cured

Even the old, stubborn cases of long standing, with their attendant aggravations—itching, burning skin, blisters and raw eruptions can be immediately relieved, finally and completely cured by the regular use of Heiskell's Ointment.

The first application practically dries up the raw sore, instantly cools and soothes the skin and stops the irritating itch.

The hand should be washed in lukewarm water, carefully rinsed and dried, then Heiskell's Ointment applied, being gently rubbed in with the fingers. Fresh applications should be used after every application. One or two applications according to the above directions will produce a wonderfully grateful relief and improvement. Any kind of skin disease and humor are amenable to Heiskell's Ointment. It easily soothes and heals where other preparations fail, and there is no skin disease, no matter how stubborn or long standing, that is constitutional, that it will not cure. Its effectiveness is proved by the instant relief following its first application.

Cure of rrys (pimples), Eczema, Milk Crust, Liver Pil, Scold Head, Tetters, Ringworm, Black Heads, Psoriasis, Pimples, Freckles, Sunburn, etc.

In some cases it is necessary to give continuous applications with Heiskell's Blood and Liver Pill, as in eczema and psoriasis, to tone up the skin.

It has been used in all skin diseases by frequenting the affected parts with Heiskell's. Medicinal Soap and toning up the blood with Heiskell's Blood and Liver Pills. In mild skin disorders, such as rashes, eruptions, pimples, etc., Heiskell's Medicinal and Tonifying Oil is particularly effective, and its constant use not only insures a well-groomed clean and luxurious bath, but its medicinal qualities, those of the ointment in a mild form, will prevent many diseases and disorders that the skin is heir to.

Heiskell's preparations are free from irritating properties and can be safely employed, even upon the thinner skin of babies.

Sold by all druggists, or supplied by mail direct by us. Ointment 50c a box; Soap 2c a cake; Pill 2c a box.

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Thursday, August 6, 1908.

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Three Residences. Two 7-room and One 6-room houses. Centrally located in the town of Clinton, Miss.For terms apply to
J. S. Withers, Clinton,
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Apply W. J. Bell,
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AT LARGEST CONSERVATORY
in the South.**Meridian Woman's College.**
For particulars write President J. W. Beeson, Meridian, Miss.**Civilization in Danger.**

Civilized humanity at the present moment is undergoing profound transformations. Hardly fifty years ago it was composed of a certain number of groups that were easily recognized and possessed of strongly marked characteristics—national groups to begin with, and local groups at a later stage. All this is now tending to disappear. Little by little democratic pressure on the one hand, material progress on the other are tending to reduce the intervals. More and more nations and classes are mingling together. What will issue from this chaos? and what will be the civilized humanity of the future. It is too early to offer prediction though it is possible to indicate certain changes which have even now begun.

What I propose to sketch is the process of social leveling and its consequences. By social leveling is meant the gradual disappearance of human inequalities. I suggest that this process is today equally apparent from the material, the intellectual, the moral point of view. The advantages to be expected from such a transformation are so plain that it would be superfluous to point them out. But, on the other hand, dangers are involved which, though perhaps more remote and less clearly discerned, are none the less extremely serious.

In brief, there is reason to fear that the process of social leveling may have for its result a state of universal mediocrity. And this would mean the ruin of our civilization. My object is to call attention to this peril, and then to indicate the reasons for hoping that we shall be able to escape it.—Rene L. Gerard, in the July Hibbert.

There is no better salmon canned at any price than Argo. One trial will prove it.

Convention of Commercial Secretaries.

Of the Southern States, Chattanooga, Tenn., Aug. 11, 13, 1908. On account of this occasion the Mobile and Ohio Railroad will have in effect low round-trip rates; tickets on sale Aug. 8th to 10th, inclusive, limited to return on or before Aug. 14th, 1908. For further information apply to Mobile and Ohio Railroad Agents.

BELLS.

Bell Alloy Church and School Bells. Send for Catalogue. The C. & G. BELL CO., Millboro, N.J.

The Weakest Point.

The whole life is to be guarded and protected, because no man is stronger than his weakest point, and we may actually be weakest where we purpose ourselves to be where we suppose ourselves to be careful about the mouth and yet to allow the eye wide and perilous liberty. Alas! we can practice wickedness in silence. The eye can be enjoying a very harvest of evil whilst the mouth is fast closed, and not one sign is given by speech that the soul is rioting at the table of the devil. It is of infinite consequence that we should direct our exertions to the right point; otherwise our lives may be spent in mere frivolity under the guise of great industry and faithfulness. We may be watching at the wrong gate, or we may suppose that only certain gates are to be closed, and that others may be left open without danger. It is not the front door only that needs to be attended to, but the gate at the back or the little window in some obscure part of the house. When the enemy comes as a house-breaker, he does not seek for the strongest part of the castle, but for its very weakest parts.—Joseph Parker.

ECZEMA.

The most irritating of all skin diseases is without doubt one of the hardest to cure. Tetterine, when properly used, has never failed to cure a case yet. One enthusiast says:

"After suffering with eczema for five years and trying everything I heard of without result I tried a box of Tetterine. After using a box and a half I am cured. Many thanks."

"Yours, A. H. Hottan, Old Town, Me." Absolute cure for tetter, eczema, ringworm, piles and other skin diseases. 50c a box at drug stores or by mail.

J. T. Shuptrine, Savannah, Ga.

Low Rates to Black Mountain, N. C.

Via. Mobile and Ohio Railroad, account Montreat Chautauqua and Religious Assemblies. Tickets on sale Aug. 10th to 12th, limited for return on or before Aug. 31st, 1908. or rates and further particulars apply to Mobile and Ohio Railroad Agents.

A Strong Utterance.

Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary, at Louisville, Ky., is President of the Baptist Young People's Union of America. At its recent session held in Cleveland, Ohio, he made the following strong utterance, discussing "Christ's Law of Service."

RESTLESS NIGHTS

Are due to an exhausted, turbulent condition of the nervous system. Your sleep will be sound and refreshing if you will take one of Dr. Miles' Anti-Pain Pills on going to bed or when you awaken in the night. They soothe the nerves and sleep quickly follows. They are perfectly harmless if taken as directed. Sold by druggists. 25 doses 25c. Never sold in bulk.

"Jesus emphasized the need of a right personal relationship to God and the necessity of a right belief in order to possess a right character. Jesus did not differentiate them socially, intellectually principles of Christ into human but as believers and unbelievers. Service is a definition of character. Jesus reversed the law of human happiness. We may be inclined to become revolutionary when placed in touch with the evils of the world, but Jesus said the way to cure these evils is not to strike at the world, but get the principles of Christ into human hearts. Use is the law of the kingdom. The law of service is the touchstone of all human endeavor. The judgment of history, reason and of God on the pyramids of Egypt is that they were useless. That upon the Parthenon in Athens that it served some good purpose. Men may be put in two classes, either pyramid or parthenon builders. In urging upon the convention the duty of service the speaker affirmed that service is the Baptist conception of Christianity. We should make every doctrine minister to it; should get the great constructive ideals and then live by them. We have no power but the lure of the eternal. The cost of service is great. If it takes the forces of the universe to make a diamond it will require all divine forces and agencies to enable us in our service to render it in such a way that we shall be what we ought to be for the realization of our highest selves."

Complete Cure.

Can chills be completely cured? Yes! "No prescription ever effected more than a temporary suppression of the chills. I was told to try your Hughes' Tonic; one bottle made a complete cure" Sold by Druggists—50c, and \$1 bottles.

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Mrs. A. L. Short, of Columbus, Miss., Manager. Has had 20 years experience in managing boarding houses here. The Mississippi Home has been recently repainted and repaired. Address F. R. Carloss of Clarksdale, Miss., now of Monteagle, for boarding rates.